This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

A Testimony for the Truth · 1865

C
8324
441

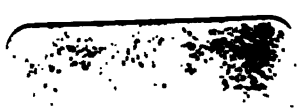
CA329.011

HARVARD COLLEGE
LIBRARY

THE GIFT OF

HAVERFORD COLLEGE LIBRARY

HAVERFORD, PENNSYLVANIA



A

TESTIMONY FOR THE TRUTH,

AS

ALWAYS HELD AND PROMULGATED

BY THE

RELIGIOUS SOCIETY OF FRIENDS;

AND AGAINST

THE DEPARTURES FROM THE PRINCIPLES OF THE SOCIETY,

WHICH HAVE APPEARED OF LATTER TIME.

A

TESTIMONY FOR THE TRUTH,

AS

ALWAYS HELD AND PROMULGATED

BY THE

RELIGIOUS SOCIETY OF FRIENDS;

AND AGAINST

THE DEPARTURES FROM THE PRINCIPLES OF THE SOCIETY,

WHICH HAVE APPEARED OF LATTER TIME.

PHILADELPHIA:
SHERMAN & CO., PRINTERS.
1865.

.8324.441
J

HARVARD COLLEGE
LIBRARY

"At a General Meeting of Men and Women Friends of Ohio, held at Concord, Belmont County, by adjournments, on the 18th, 20th, and 21st of second month, 1865:

"The following document, having been prepared and produced to this Meeting by a member thereof, was deliberately read, and fully united with, and adopted by the Meeting; it being the judgment of Friends, that this testimony is required of us, for the Truth, and against the many innovations upon, and departures from, our principles, made by those professing to hold the faith and name of Friends.

"The Clerk was directed to sign it on behalf of the Meeting; and a committee was appointed to have it printed and circulated.

"Taken from the Minutes by

"Joshua Maule, Clerk."

"A Testimony for the Truth as held by our ancient Friends, and against sundry perversions and innovations which have appeared of late years, and the misrepresentations which have been put forth by some in print, to the reproach of the Truth, having been issued by the General Meeting of Friends of Ohio, has been read in this Meeting; and on solid deliberation the Meeting unites therewith and adopts it, and concludes to unite with our brethren of Ohio in the printing of a sufficient number of copies for distribution. In a view of its weighty and important contents, we feel it to be our place to recommend it to the serious perusal and consideration of our members, and of seekers after the truth.

"Extracted from the Minutes of a General Meeting of Men and Women Friends for Pennsylvania, New Jersey, Delaware, &c., held at Fallsington, Bucks Co., Pennsylvania, by adjournments, on the 7th, 8th and 9th of third month, 1865, by

"Solomon Lukens, Clerk."

A

TESTIMONY FOR THE TRUTH.

When the Society of Friends first appeared, and the preaching of George Fox was first heard, it was a time of great departure from primitive simplicity and purity in the professed Christian Church; as much so, perhaps, as any before or since. It was a day when corruption in the profession of religion, and apostasy from true Christian doctrine and practice prevailed; when the spiritual character of the Gospel dispensation of our Lord and Saviour, Jesus Christ, appeared to be much lost sight of and denied; and the nominal profession of Christianity consisted of outward forms and rules, and divers rites and ceremonies and bodily performances, into which the people were led by a hired and mercenary priesthood, who fed themselves and not the flock; making a trade of religion, perverting the truths of the Gospel, and teaching men to believe their carnal construction and explanation of the doctrines of Christianity. They preached a faith which allowed and embraced many of the evil practices and sins of the heathen world; expounding the doctrines of the New Testament to admit of professed Christians being engaged in war, slavery, the use of oaths, a hireling ministry, and many other practices which were rejected and denied by the early Christians, and which are opposed to the spirit and plain teaching of the faith "once delivered unto the saints."

In the midst of this low and lapsed state of religion, this

people was raised up (a little more than two hundred years ago, in England), through the mercy and power of the Most High, and qualified to see the lifeless and corrupt nature of the forms and practices, and the profession of that day, and was enabled to testify against them. And through obedience to the light and spirit of Christ Jesus revealed in their own souls, they were led and instructed in the true spiritual nature of the new covenant, the Christian dispensation. They were shown that true religion does not consist in types and shadows, and outward performances, the work of the natural will and wisdom of man; but that it must work regeneration and change of heart; that the followers of Him who came to seek and to save that which was lost, must walk in the path of self-denial, and take up their cross daily to the carnal and unsanctified will of the unregenerate heart. They were convinced that "God is a Spirit; and they that worship Him must worship Him in spirit and in truth; for the Father seeketh such to worship Him." And as their minds became enlightened by the "dayspring from on high," they were given to see that the precepts and doctrines of the Saviour, as they are set forth in the Holy Scriptures, must be obeyed; and through obedience to the manifestations of His Spirit in their hearts, their lives and the lives of all who look for and obtain salvation through Him must be brought into conformity thereto: agreeably to his declaration, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." They believed his teaching and commandments, as they are recorded in the New Testament, were intended to mean what they say, and that they condemned and forbade all swearing, saying, "Swear not at all;" and all wars and fightings and violence in man, by eradicating the

passions and lusts that lead to violence and war, and promising the blessing to the peace-makers; that all tithes, or payment of a ministry which was constituted through the authority and ordination of man, were forbidden by the precepts of Him who is "the way, the truth, and the life;" who hath declared, "Without me ye can do nothing," and again, "But in vain they do worship me, teaching for doctrines the commandments of men." They were clearly shown that they must not conform themselves to the vain customs, fashions, and maxims of the world, or take part in the forms of religion that prevailed. And as they walked faithful in their testimony to the requirings of "the grace of God that bringeth salvation," and "hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," their labors in the Gospel were owned by Him, who is "head over all things" to his church and people, to the convincing of many. The truth prospered and spread greatly through that land and into other countries. The meek, the humble, the sincere, honest-hearted seekers after the true and living substance in religion were gathered unto them, and they became as a city "set on a hill" which could not be hid; a numerous people, a united church; worshipping the Father in spirit and in truth, giving all praise, and glory, and honor unto him.

It seems right for us now a little to bring these things to view, and in consideration of the present condition of the Society, to recur to first principles; to revive in our recollection and in the recollection of all whom it may concern, the language of that honorable elder and dedicated servant of the Lord, George Fox, when he was commanded and sent forth to revive and preach the pure doctrines and principles of the everlasting Gospel. He says (page 73 of his Journal):

"The Lord commanded me to go abroad into the world,

which was like a briery, thorny wilderness. When I came in the Lord's mighty power with the word of life into the world, the world swelled and made a noise like the great raging waves of the sea. Priests and professors, magistrates and people, were all like a sea, when I came to proclaim the day of the Lord amongst them, and to preach repentance to them.

"I was sent to turn people from darkness to the light, that they might receive Christ Jesus; for, to as many as should receive him in his light, I saw he would give power to become the sons of God; which I had obtained by receiving Christ. I was to direct people to the Spirit, that gave forth the Scriptures, by which they might be led into all truth, and up to Christ and God, as those had been who gave them forth. I was to turn them to the grace of God, and to the truth in the heart, which came by Jesus; that by this grace they might be taught, which would bring them salvation; that their hearts might be established by it, their words might be seasoned, and all might come to know their salvation nigh. I saw Christ died for all men, was a propitiation for all, and enlightened all men and women with his divine and saving light; and that none could be true believers, but those who believed therein. I saw that the grace of God, which brings salvation, had appeared to all men, and that the manifestation of the Spirit of God was given to every man, to profit withal. These things I did not see by the help of man, nor by the letter, though they are written in the letter; but I saw them in the light of the Lord Jesus Christ, and by his immediate Spirit and power, as did the holy men of God by whom the holy Scriptures were written. Yet I had no slight esteem of the holy Scriptures; they were very precious to me; for I was in that Spirit by which they were given forth; and what the Lord opened in me, I afterwards found was agreeable to them. I could speak much of these things, and many volumes might be written;

but all would prove too short to set forth the infinite love, wisdom, and power of God, in preparing, fitting, and furnishing me for the service he had appointed me to; letting me see the depth of Satan on the one hand, and opening to me, on the other hand, the divine mysteries of his own everlasting kingdom.

"When the Lord God and his Son Jesus Christ sent me forth into the world to preach his everlasting Gospel and Kingdom, I was glad that I was commanded to turn people to that inward light, spirit, and grace, by which all might know their salvation and their way to God; even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any.

"But with and by this divine power and spirit of God, and the light of Jesus, I was to bring people off from all their own ways, to Christ the new and living way; from their churches, which men had made and gathered, to the church in God, the general assembly written in heaven, which Christ is the head of; and off from the world's teachers made by men, to learn of Christ, who is the way, the truth, and the life, of whom the Father said, 'This is my beloved Son, hear ye him;' and off from all the world's worships, to know the Spirit of truth in the inward parts, and to be led thereby, that in it they might worship the Father of Spirits, who seeks such to worship him; which Spirit they that worshipped not in, knew not what they worshipped. I was to bring people off from all the world's religions, which are in vain; that they might know the pure religion, might visit the fatherless, the widows and the strangers, and keep themselves from the spots of the world: then there would not be so many beggars; the sight of whom often grieved my heart, as it denoted so much hard-heartedness amongst those that professed the name of Christ. I was to bring them off from all the world's fellowships, prayings,

and singings, which stood in forms without power; that their fellowship might be in the Holy Ghost, the eternal Spirit of God; that they might pray in the Holy Ghost, sing in the Spirit, and with the grace that comes by Jesus; making melody in their hearts to the Lord, who hath sent his beloved Son to be their Saviour, caused his heavenly sun to shine upon all the world, and through them all; and his heavenly rain to fall upon the just and the unjust (as his outward rain doth fall, and his outward sun doth shine on all), which is God's unspeakable love to the world. I was to bring people off from Jewish ceremonies, from heathenish fables, from men's inventions and windy doctrines, by which they blowed the people about, this way and the other way, from sect to sect; and from all their beggarly rudiments, with their schools and colleges, for making ministers of Christ, who are indeed ministers of their own making, but not of Christ's; and from all their images, crosses, and sprinkling of infants, with their holy-days (so called), and all their vain traditions, which they had got up since the Apostles' days, which the Lord's power was against. In the dread and authority thereof was I moved to declare against them all, and against all that preached and not freely, as such who had not received freely from Christ.

"Moreover, when the Lord sent me into the world, he forbade me 'to put off my hat' to any, high or low; and I was required to thee and thou all men and women, without any respect to rich or poor, great or small. And as I travelled up and down, I was not to bid people Good morrow, or Good evening, neither might I bow or scrape with my leg to any one; this made the sects and professions rage. But the Lord's power carried me over all to his glory, and many came to be turned to God in a little time; for the heavenly day of the Lord sprung from on high, and broke forth apace; by the light of which many came to see where they were."

Page 75:

"In fairs also, and in markets, I was made to declare against their deceitful merchandise, cheating and cozening; warning all to deal justly, to speak the truth, to let their yea be yea, and their nay be nay, and to do unto others as they would have others do unto them; forewarning them of the great and terrible day of the Lord, which would come upon them all. I was moved also to cry against all sorts of music, and against the mountebanks playing tricks on their stages; for they burthened the pure life, and stirred up people's minds to vanity. I was much exercised too with school-masters and school-mistresses, warning them to teach children sobriety in the fear of the Lord, that they might not be nursed and trained up in lightness, vanity and wantonness. I was made to warn masters and mistresses, fathers and mothers in private families, to take care that their children and servants might be trained up in the fear of the Lord, and that themselves should be therein examples and patterns of sobriety and virtue to them. For I saw that as the Jews were to teach their children the law of God, the old covenant, and to train them up in it, and their servants, yea, the very strangers were to keep the Sabbath among them, and be circumcised, before they might eat of their sacrifices; so all that made a profession of Christianity ought to train up their children and servants in the new covenant of light, Christ Jesus, who is God's salvation to the ends of the earth, that all may know their salvation. And they ought to train them up in the law of life, the law of the Spirit, the law of love and of faith, that they might be made free from the law of sin and death. And all Christians ought to be circumcised by the Spirit, which puts off the body of the sins of the flesh, that they may come to eat of the heavenly sacrifice, Christ Jesus, that true spiritual food, which

none can rightly feed upon but they that are circumcised by the Spirit."

It was no new religion which George Fox and the early Friends preached and promulgated, but the same faith which the Apostles and primitive Christians preached and suffered for; their lives conforming to this saying of the Apostle Paul to the Corinthians, "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers, and yet true."

The sufferings and persecutions of Friends were great for many years. Cruel laws were enacted and enforced against them, for the purpose of compelling them to comply with the requirings of the established religion, so called; their property was wasted and taken from them by hireling priests, and unprincipled informers and officers of the law; they endured long imprisonments in jails and dungeons; several thousands of them at a time being thus confined; and many sealed their testimony with their lives. But none of these things moved them from their allegiance to their Holy Head. They made no compromises, though always patiently submitting to what their persecutors were permitted to do unto them. And in their faithfulness they were blessed, and enabled to rejoice in tribulation. He who had called them did not forsake them in the time of trial. His presence was with them; He gave them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;" they prayed for their persecutors oft-times, in the language of "Father, forgive

them; for they know not what they do." And in the end they were favored to lay down their heads in peace, rejoicing in the Lord, and joying in the God of their salvation.

But it was not only cruel laws, unjust imprisonments, and waste of property, that Friends had to suffer by. They had to contend for the faith; to be disputing daily; and again and again to give a reason for the hope that was in them. Open gainsayers and revilers were answered; and the painful duty soon devolved upon them of clearing the truth from the accusations of false brethren; such as were of their own selves, who had crept in unawares, or had gone out from that which they once had possession of. They were vigilant, always guarding the truth from within and without. They were intrusted with their Lord's money, and they were zealous to occupy it to His honor: and the increase was great in their hands. By their unyielding faithfulness they lived down persecution. They did not endeavor to conform themselves or their profession to the "circumstances of the times," or seek to climb up some other way; but following their leader, Christ, the door, and the pattern He had set before them, they maintained the testimonies which He had committed unto them; and all worldly considerations had to yield thereto. They were willing, if need be, to die upon the cross as their Redeemer did; but they could not be influenced to go counter to His example, and to the manifestations of His Spirit in their souls,—Christ within, "the hope of glory." And hereby they were enabled to show to the world the beauty and excellence of true Christian principle. Governments were convinced of their integrity, and laws were changed and made to protect them in the free enjoyment of their religion. And through them, we believe, more than by any other people of that day or since, the Gospel of life and salvation was magnified and spread; religious liberty was obtained, and established

by governments; the power of priestcraft was broken; the wicked system of slavery exposed and condemned; laws were changed in regard to swearing, and an affirmation allowed, in place of the anti-Christian use of oaths. And their testimony to the peaceable nature of the Christian dispensation, as being opposed to all war and bloodshed, was widely spread and believed; and its excellence and truth acknowledged even by many whose practice was contrary thereto.

The pure principles of the Christian faith and doctrine were ably vindicated and set forth in their writings, as well as in their lives and ministry. And they have left to their successors a legacy of inestimable value, in the purity of their religious profession; in the simplicity and excellence of their system of church government and Christian discipline; and in their written and published works,—The Journal of George Fox, the "Apology for the True Christian Divinity," of Robert Barclay, the writings of Penn, and Penington, and a host of others, co-workers with them: labors which we believe have been blessed by the Head of the Church, to the promotion of His cause, and to the glory of His kingdom in the earth.

And now there seems to be a duty devolving upon us, to inquire how are their successors in name, of the present generation, filling up their measure. Are they guarding with uprightness and integrity the noble inheritance purchased and left unto us by them; or is the great body of those who now claim the name of Friends endeavoring to climb up some other way? Having forsaken the Gospel ground and foundation on which our forefathers built, are they now striving to pull down and lay waste the church these were instrumental in gathering and building up; slighting or despising the Christian testimonies they were called unto by their Holy Head, and seeking to reduce all to a level with the unsanctified will and

wisdom of the natural man, which "receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned?"

We have with sorrow to believe that this is the case: that the greater part of those claiming the name of Friends, at this day, are turning again to the weak and beggarly elements, craving to partake of the flesh-pots of Egypt, and to assimilate themselves to other professors; having embraced, or by their practice encouraged and promoted the departures from first principles, the carnal and flesh-pleasing innovations, the formal religion, which have received their name from Joseph John Gurney: he being the principal expounder of this (for Friends) new way; though he has had many helpers in the work of laying waste the Society, and turning it from the true and living faith.

It has been testified and shown for nearly twenty years, that if these unscriptural views and this superficial religion prevailed, it would introduce the spirit and maxims of the world into the bosom of the Society; and the existence thereof might be destroyed. Time is rapidly developing the truth of this, concerning all who embrace or go in this way. Yet all have not been taken in this snare. It hath pleased the Lord in His unmerited mercy to spare a few, a remnant, in many places, and to enable them to escape. It may be said, "As the shepherd taketh out of the mouth of the lion two legs or a piece of an ear," so from out of the mouth of this great Apostasy hath been taken a small people, whose earnest desire and endeavor are, to cleave to the law and the testimony, and in the ability afforded them to keep to the old landmarks: believing that the language is applicable to us now, which was spoken to Israel formerly, "Stand ye in the ways, and see,

and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

And seeing that we are included, in one sense and before the world, in publications and expositions of these new doctrines and notions which profess to speak for Friends, and in other places and various ways are misrepresented, we believe it is our duty to clear ourselves and the precious truth, so far as we are enabled, and also to show to such as are willing and desire to stand "in the ways, and see," somewhat of the fruits of these things; and how surely and steadily they are desolating this once highly favored Society.

The necessity appears as great in this day for those who sincerely desire to walk in the old paths, and seek unto the God of their fathers; and who are made willing through evil report or good report, to cleave to his covenant with them, and with his people in every age; as great, now, that these should strive to stand for the truth, and preserve our noble inheritance in it from the hand of the Spoiler, as he works and manifests himself through those who profess to be its friends, as it was for our fathers to contend with and stand against *their opposers* and the truth's enemies in their day. And we hope to do this in such measure as we feel to be required of us, with plainness and honesty, yet true kindness towards all; for we entertain no other feeling for any, but desire the restoration and preservation of all. And in defence of the truth, our concern is, not to make use of our own strength, but to seek for help from the strength of Israel in our weakness. And as we are favored to move in this, we shall not hurt the oil or the wine; and those who sincerely love the truth and are willing to suffer for it, will read us in the "sweetness and meekness" thereof. But we may not please the ear of such as are undervaluing it and opposing its testimonies, or of those who are sympathizing with and excusing them.

Many false brethren and false teachers have appeared in the Society from time to time, and schisms and separations from the body have been made by such; they having first separated from the life and principle. But, throughout all the history of the Society until this generation, the body was preserved through the extendings of divine love and power; life remained in the head, and the corrupt branches which would not be healed were cut off, and their unsoundness and transgressions testified against. So long as the hearts of the people were turned unto the Lord, and they sought unto Him for counsel and direction, and in their deliberations waited upon Him to be their guide, their leader, and their lawgiver, the Society was preserved upon the gospel ground and foundation upon which it was first gathered,—a living, spiritual Church. And through the mercy and power of its Holy Head, the devices and assaults of the enemy to lay it waste, which were many, were discovered and arrested, and he was driven back. But in this day he has prevailed to persuade the people, it may be said, as in the words of Micaiah the prophet to Ahab, by being "a lying spirit in the mouth" of their prophets. For it has been and is the ministers and elders, the leaders of the people, who are promoting this wasting revolt and backsliding; "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," teaching and leading the people from the old paths, the true and living way. As was said of Israel through the prophet Jeremiah: "My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

The working of this schism from the truth, as it has manifested itself in England, is clearly set forth in "An Expostulation on Behalf of the Truth, against Departures in Doctrine,

Practice, and Discipline," &c., by Daniel Pickard. He shows the unsoundness in faith and practice of the body at present called London Yearly Meeting of Friends; and the manner in which the Queries and Discipline have been mutilated and changed by them.

On page 10 he says:

"There had arisen amongst us a number of influential men, who began to insinuate in their conversation, writings, and public discourses, that Friends had been mistaken from the beginning on some important bearings of Christian doctrine; had not sufficiently estimated the gift of the Holy Scriptures; and the atoning sacrifice for the sins of the world made by our Lord and Saviour Jesus Christ. These also asserted, contrary to the belief of all true friends, that justification *precedes* sanctification in Christian experience; that the work of justification *by faith*, does not include a being *made just*, as well as the being accounted so by virtue of the work of Christ without us. Now the natural result and consequence of such a persuasion, is presently to beget a degree of unbelief in the doctrine and necessity of immediate divine revelation; and also of rebellion to the holy, spiritual arising and reign of the Lord Jesus in our hearts; to turn aside from an unreserved and full submission thereto, under a false plea that the commission of sin cannot be wholly avoided. Thus a carnal security and blindness is gradually engendered, and men are induced to profess they have attained salvation, while as yet they are in the bonds both of error and corruption.

"Sentiments having such a bias as these, had been over and over again controverted and proved unsound, in the days of the early Friends, by those faithful witnesses and exponents of Divine truth; but they were now revived and again held forth, by some *co-professors* with those ancients, and may be found abundantly dispersed in the published works of the late Joseph John Gurney, Isaac Crewdson, and others, together with many other perversions of our common faith, with respect to 'the light within;' 'the inward light;' 'the anointing;' 'the more sure word of prophecy;' 'the seed;' 'Christ in man;' &c. &c..

"Yea, mournful as indeed it is, history must record concerning us as a people, that in this country at least, these retrograde and gainsaying sentiments had taken considerable hold on the affections and minds of Friends, before and about the time of the revision of the Queries, Advices, and Rules

of Discipline, which took place in the years 1832–3. And notwithstanding a number of those who were among the foremost to embrace this change of principles, in time left the Society by resignation or disownment, yet was the body never restored to a clear sense of unity and comfort together in and upon the ancient faith of our fathers. Strength was not found to raise the testimony of truth, and to make it manifest, to the due expunging of the errors in doctrine before alluded to."

The leaders in these innovations and departures appear to have become wise in their own conceit, and failing to submit to the operation of the Light and Spirit of Christ in the heart, by which Friends at the first, and the faithful at all times, were led and guided, and which regulated their lives and profession in conformity with the doctrines and principles of the Gospel; they could not understand or appreciate the true spiritual work of religion which these sons of the morning were made partakers of and labored in. And in the superficial spirit and wisdom which ruled their actions, they have taken upon them to teach that early Friends were mistaken; that the doctrines they preached and the discipline they established were wrong; and having the rule in the body, they are endeavoring to bring all down to their low standard, and into accordance with their notional and formal profession, in which religion must conform to their natural will and desires. In this spirit the first promoters of this way made many charges and unjust insinuations against the founders of the Society, and against their doctrines and writings; and the workers in it have continued to pervert their views and their faith. Many of those spoken of by Daniel Pickard, who were among the foremost to embrace this change of principles, and left the Society about the year 1836, went to the Episcopalians, finding there an element more congenial to their principles.

But the spirit which wrought in them has continued to

work desolation in the Society. Many influential men, who did not go fully with the Beaconites into open schism and Episcopalianism, sympathized with them, and prevented the testimony of truth from being clearly set over their unsoundness in doctrine, and transgressions of the Discipline; the evil thing was not taken away; the camp was not cleansed. It seemed to be the design of the leaders at that time to take the Society with them into these changes and innovations (and time has manifested that they were wise in their generation to work evil to this people); but Isaac Crewdson and those who forsook the Society with him, going too rapidly for this purpose into the embrace of a hireling ministry, and the lifeless forms and ceremonies of Episcopalianism, Joseph John Gurney and his helpers excused them, and balked the testimony of truth, professing *much charity and forbearance*, not on behalf of the truth, but for its violators. They endeavored to take a middle ground; the published reports of London Yearly Meeting, stating that J. J. Gurney said, "I am a middle man." It was the first open avowal, so far as we know, of the slippery ground of Middleism being taken in the meetings and religious deliberations of Friends: an unsound position, which has wrought only evil, and that continually, to the Society, and to vital religion, wherever it has prevailed. It is in and by this spirit, as it becomes fully developed, that the lives, and labors, and the writings of the first Friends, those valiant promulgators of the blessed truth, have been, and continue to be undervalued and falsely construed. Many accusations and insinuations have been made against these, calculated to lower their religious character, and lessen the effect of the noble example of Christian integrity and faithfulness, which they have set before us, doing them great injustice. Such is that of J. J. Gurney, where he says:

"Were I required to define Quakerism, I would not describe it as the "system so elaborately wrought out by a Barclay, or as the doctrine and "maxims of a Penn, or as the deep and refined views of a Penington; for "all these authors have their defects as well as their excellencies: I should "call it the religion of the New Testament of our Lord and Saviour Jesus "Christ, without diminution, without addition, and without compromise."

Does he not here endeavor by implication to convey to his readers the impression, that these honorable and dedicated servants of the Lord had some other thing to promote than the religion of the New Testament of our Lord and Saviour, Jesus Christ?—an unjust and unfounded insinuation against the lives, the labors, and the memory of the righteous.

The departures from the principles of the Society, and the changes made in its Discipline, in England, by those who in the spirit of Gurneyism rule its acts and deliberations, are many and great; endeavoring to destroy the ancient landmarks; setting aside our precious testimonies; and lowering the standard of doctrine and discipline: bringing the practice of those bearing the name of Friends more into accordance with the maxims and fashions of the world, and into conformity with the ceremonial religion of other professors. The testimony against tithes and an hireling ministry is changed and almost lost; the inquiry in regard to plainness of speech, deportment, and apparel is taken from their Queries; the ancient advice of the Yearly Meeting against the use of heathen names for the days of the week, months, &c., is now left out of their Discipline; the gospel doctrine of the Society, and its testimony to the true spiritual character of the Christian dispensation, is much weakened and forsaken.

It seems right to quote and reprint a view of these things as they are shown in the "Expostulation" of Daniel Pickard; that others may see, and that we and all who are willing may take warning thereby.

Page 25:

"(Fourth Query. 'Do Friends endeavor by example and precept to train up their children, servants, and those under their care, in a religious life and conversation consistent with our Christian profession, in the frequent reading of the Holy Scriptures, and in plainness of speech, behavior, and apparel?')

"And the Yearly Meeting itself, after adopting the recommendation of the Committee to expunge the latter part of the Query, added to the minute, in the language of the report, 'its concern that the true standard of Christian simplicity and self-denial enjoined by the Gospel, should not in anywise be lowered, *but that it may be fully upheld!*'

"Now, if in the simplicity here spoken of, and in godly sincerity, the Yearly Meeting was at that time moved by so good a concern, I believe, it may safely be said, that there was nothing in the terms, 'plainness of speech, behavior, and apparel,' that was at all calculated to militate against it. But how can we escape the conviction that there was a sophistical purpose concealed in the language of the minute above quoted, which was not worthy of that Assembly? The 'true standard of Christian simplicity and self-denial enjoined by the Gospel,' was understood, and, I fear, intended to mean something *not the same* as had been heretofore believed and acknowledged by the Society of Friends; and thus, alas! that which was recorded as a religious 'concern,' proved, in *great measure*, to be but a cover for the promotion of sinister ends."

Page 28:

"The *entire* omission of the document prepared by the Meeting for Sufferings, in 1751, on the Change of Calendar, and the Disuse of Heathen Names, &c., is one of the most significant facts of the late revision; and cannot be accounted for otherwise than as a result of defection and revolt from our acknowledged profession; a betrayal also both of brotherly love and justice towards those who still hold the persuasion of our forefathers in these particulars. The document which has been thus rudely dealt by, *advanced not any principles new to Friends*, but such as had been held from the beginning; and after describing the origin of Heathen names, the corrupt origin also of the sacrifice of the Mass, the times called 'Christmas,' &c., concludes with the following counsel, which is worthy indeed of all acceptation (page 77): 'Seeing therefore, that these appellations and names

of days, months, and times, are of an idolatrous or superstitious original, contrary to the divine command, the practice of good and holy men in former ages, and repugnant to the Christian testimony borne by our faithful Friends and predecessors in the truth, for the sake of which they patiently endured many revilings; let neither the reproach of singularity, nor the specious reasonings of such as would evade the cross of Christ, turn you aside from the simplicity of the Gospel; nor discourage you from keeping to the language of truth in denominating the months and days according to the plain and Scriptural way of expression; thereby following the example of our worthy Elders, and coming up in a noble and honorable testimony against these and all other remains of idolatry and superstition.'

"Under the head 'National Fasts and Times of Public Rejoicing,' two important paragraphs of counsel have been omitted; see page 172 (2, 3); though indeed it may be said, they are still as needful to be observed, as at any time since their issue by the Yearly Meeting. The practice of yielding to the common custom, by closing their shops, &c., on the days called 'Christmas,' 'Good Friday,' and on Fast-days and days of rejoicing, is greatly on the increase among Friends, by which means their ancient and pure testimony against these is ignored."

Page 30:

"The foregoing are among the numerous alterations that have been made in the late revision, many of which, it is believed, will tend to compromise and let down the true Christian standard, both as it relates to the latter, and also to the former parts of the Query now under notice (the 4th). And before leaving it, it is needful further to remark, that from the time of its late revision, the practice of receiving into membership, and of placing in important stations, such as are not consistent and in unity with Friends, in their Christian testimony to plainness of speech, &c., has greatly increased amongst us, a practice which, it is evident, must tend to the rejection and discouragement of those who are endeavoring to walk faithfully in these respects. The qualifications for elders and overseers, for members of the Meeting for Sufferings, and for representatives to the Yearly Meeting, are now so modified and left open, as substantially to let down, and in time, ignore these external marks of our Christian profession. Many parents making that profession, and remaining in the Society, are bringing up their children *from infancy* in the practice of saying '*you*' to one person; and thus exposing their little ones to become an easy prey to the corrupt fash-

ions, vain compliments, and bondage of this world. Some are providing them costly instruments of music, indulging them in gay and worldly apparel, and in the vain amusements so common around them, so that, indeed, we know not how soon we may lose all those characteristics which have been as a hedge about us, for the preservation of the rising youth, and for the right maturing of much good fruit. And instead of being as a waymark and a refuge to many weary and seeking souls, who are made uneasy with the bonds and unsatisfying ceremonies of other Societies, we are fast becoming a byword and just reproach before all people, in vacating the good ground upon which, through the Lord's holy power, we were once established, and dwelt together in a fellowship and oneness, which had been but little enjoyed in the like degree of life, power, and sweetness, since the days of the early Christians."

Page 37 :

"The ancient circumspect care of Friends with regard to politics, and the exciting circumstances of General Elections, &c., has much declined in these days ; and several paragraphs of counsel in relation thereto, have been lost and altered in the late revision of the Book of Discipline."

Page 50 :

"Inexperienced youth, and the natural mind, have been too much consulted in the judgment and issues of the discipline, and the holy work and testimony of truth laid waste.

"The *discriminate*, godly care of former days, when the only fellowship of value was that of the Holy Spirit, though it looked less liberal and benevolent in the eyes of men, yet, had it been maintained, would doubtless have been vastly more successful, both towards the true happiness and welfare of our children, and in supporting with hallowed hands, the precious and noble standard of truth and righteousness, which was committed to our trust. When we consider that it is contrary to our fundamental principles to decide by mere majorities ; and as the issues of a Meeting of Discipline, go forth by the hand of one, from the minds of many ; it is, therefore, of the highest consequence that the members of those meetings should be witnesses, through living experience, of a *preparation of heart to serve the Lord*, in order that His will, and His alone, be done. Furthermore, as our Christian Discipline was intended to order, to confirm, and to establish us together without alloy

in the bonds of the Lord's holy covenant, their responsibility, indeed, is great, whose work has been to impair their integrity, to turn aside the purpose, or to abate the vigor of its regulations in this behalf."

Page 51:

"Again, from the minute of 1700, page 112, the following, its concluding part, is now cut off: 'For without Him we can do nothing; and in His blessed power stand fast in righteous judgment over all unruly and disorderly spirits, that would break in upon the good order and discipline settled among us; *as well as over all those that seek to lay waste the testimony of truth, and cause the offence of the cross to cease.*'

"There can be no wonder, indeed, that the late revisers omitted this part of the minute, as the weight thereof rightly interpreted, is so much against the work of their hands."

Page 96:

"Among the *circumstances*, *tendencies*, and *temptations* of the present day, none are more obvious, none are more marked, both among ourselves and others, than a wide and general departure from the gravity and lowly simplicity of our fathers; the disuse of the plain language; a sorrowful yielding in the matter of tithes; and a general unsettlement in doctrine and ministry: all which evils, as it appears to the writer, some of these newly added minutes are too much adapted *to promote.*"

In the conclusion, page 126:

"But truly indeed, when we call to mind the several parts omitted in that revision,—the counsels modified and altered, together with the new extracts, now for the first time appearing in the body of the work, there is no escape from the sorrowful conclusion, that so far from 'holding fast' to the covenant of first principles, wasting and destruction have been within our borders, and it cannot now be said as in 1783, 'We are the same people our forefathers were, *in faith, in doctrine, in worship, in ministry,*' or '*in discipline.*'"

These are mournful truths concerning the condition to which this Society, long so highly favored of the Lord, has fallen in that land where it was first gathered, through the dedication

and faithfulness of his chosen servants: of whom it may be said in the language of the Apostle, they had "tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious," they also, "as lively stones," were "built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." This spiritual house, those who are now their successors in profession, are engaged in laying waste and destroying; corrupting the streams of counsel, advice, and discipline; unto whom the language appears truly applicable: "Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet."

Throughout their work of destruction, there is a remarkably "plausible frame of words," by which the precious cause of "truth and of harmony therein, is affectedly promoted, but in reality (is) dishonored and let down." When about to sacrifice a principle, or change, or remove an important testimony from the Discipline, they make frequent use of such expressions as the following: "We have been renewedly impressed with the vast importance," &c.: "We would shrink from proposing any alteration which might in any wise lessen the sense of that importance:" "We have been fully alive to the vast importance of the subjects:" &c., &c.; with many such stratagems, endeavoring to turn the attention from their design, and deceive and blind the eyes of their readers and followers with the dust of smooth words; if possible, to prevent them from seeing the nature of the work they are really engaged in; and wonderfully they have succeeded in this.

Yet the eyes of a few have been anointed to see these things in their true light. The Lord has not left himself without a witness in that land. We see that this "Expostulation" of D. Pickard, has been submitted to a meeting or conference of Friends there, by whom the "concern of the writer was feelingly united with," and the publication of the document "cordially encouraged." This will be cause of thankfulness to the true wrestling seed elsewhere; that it hath pleased the God of our fathers to preserve a remnant "to cause his name to dwell there." And oh! may He, through His mercy and power, establish their ways, and enable them to see and to shun every subtle device and bait of the enemy, and to bring all the tithes into his store-house, and, as it is said, "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

And may we, according to our measure and in the ability which may be granted to us, earnestly desire the strength and encouragement, in the ways of Zion, of these few tried ones, and of all the true testimony bearers wherever scattered; seeking for ourselves and for them to be clothed with meekness and wisdom, to suffer where suffering is required, and to abide in true faithfulness; that so we may be endued with a right qualification to ask of our Heavenly Father strength to enable us in this uncommon and awful day, to walk by the same rule, and mind the same things, as our predecessors in the truth walked in, and in which they were blessed. And in this, as we have been concerned, and through the mercy of Israel's Shepherd, somewhat enabled to stand, and maintain the truth openly before its enemies and opposers, though in weakness and fear, we have not been left without comforting evidence that hitherto He hath been pleased to help us and confirm us in this way.

There is surely, no cause for discouragement to any who are willing to look with a single eye unto the Holy Redeemer, and to trust in Him; for "the meek will He guide in judgment, and the meek will He teach his way." Throughout all the history of the children of Israel, which is left on record for our instruction, they that were faithful in their allegiance to the covenant made by the Most High with their fathers, were blessed and enabled to stand before their enemies, whether few or many. The Lord was with the prophet Elijah, and preserved him from the hand of Jezebel, and from Ahab, and from all his enemies, and enabled him to prevail against the host of false prophets who were leading the children of Israel to worship Baal; for his heart was found clean and upright in his Master's sight, and he lived in that faithful obedience unto Him, which is better than sacrifice; and in the end he was received up into glory. The Lord was also with the prophet who was sent to cry against the altar in Bethel, which Jeroboam had set up to turn the people from the worship of the true God, and to sacrifice unto calves; He was with the man of God, and preserved him from the hand of Jeroboam, and led him in safety while he obeyed His command, and refused to eat bread or drink water in the place where the false worship was offered. But when he listened to the voice of the old prophet, and suffered himself to believe him and to be taken by his device, disobeying the mouth of the Lord, a lion met him, and his carcase was cast in the way.

We accord to this schism and separation from the faith and testimonies of the Society, for the sake of distinction, the name of Gurneyism; and are satisfied it has rightfully obtained this name, and is so known, and will be thus distinguished from other schisms in the history of the Society. We have no desire to give a wrong appellation. This name appears to come as legitimately from the principal leader and

expounder of *this way*, as *Hicksism* came from the name of Elias Hicks. This is as openly and clearly a separation from the faith and principles of Friends, and from the living body and church, as Hicksism was; and the enemy has been more successful in this than in any other stratagem or appearance, to lay waste our Christian testimonies, and to move the Society from the rock and foundation upon which it was gathered. This, having its entrance and working in the head and by the leaders, has taken the outward body with it, assuming to retain the name of Friends. But numbers cannot destroy the principle or change the foundation, though they may slide off from it; they cannot alter that declaration of the apostle, "If any man preach any other Gospel unto you than that ye have received, let him be accursed." Hicksism led to undervaluing and rejecting the outward sacrifice and offering by the Saviour of his body on the cross, without the gates of Jerusalem, for the sins of mankind; Gurneyism leads to undervaluing and rejecting his inward appearance in the soul, Christ within, "the hope of glory." Has not the latter species of apostasy from the true faith and vital principles of Christianity, caused the greater injury and desolation to the Society, and to professing Christians in every age and place?

In this country, the corrupt seed which had taken so deep root in the Society in England, and which Joseph John Gurney came here and sowed, found the ground in many places prepared. A slackness in the support of the precious doctrines and testimonies of the Gospel had already as a leprosy afflicted the Society; and wherever this feeling most prevailed Gurneyism spread and flourished. And in this spirit most of the Society joined hands with J. J. Gurney and his fellow-laborers, working out the same results to the cause of truth here, which are so manifest in England. A few friends in New England, New York, and Baltimore Yearly Meetings remained

faithful to first principles. Philadelphia and Ohio Yearly Meetings opposed these innovations and unsoundness. Philadelphia Yearly Meeting issued a testimony against this superficial religion, showing the writings and doctrines of Joseph John Gurney, and those who were laboring with him, to be opposed to the spirit and precepts of the Gospel; and warning Friends that if they prevailed, the existence of the Society would be destroyed. This was read in Ohio Yearly Meeting, and united with by a part of it; but a considerable portion of the members of that body opposed it, and afterwards separated from the body, uniting themselves with the other parts of the Society, who were in unity with J. J. Gurney. As the dividing line came to be distinctly drawn between those who embraced this change of faith and practice, and those who remained on the original foundation, it was soon made manifest, to the sorrow of the honest-hearted, that those who held the controlling influence in Philadelphia and Ohio Yearly Meetings were occupying the same ground practically which J. J. Gurney did in London Yearly Meeting in the time of Beaconism; aiming to be middle men; endeavoring to hold the truth with one hand and its opposers with the other. While testifying against this superficial religion and the works of its promoters, Philadelphia Yearly Meeting *receives them*, and accepts those engaged in preaching and propagating this unsoundness as ministers in fellowship with them; owning the meetings of Gurneyites as meetings of Friends, by recommending their members by certificate to their Christian care; rejecting the concern and remonstrance of a number of their own members to that Yearly Meeting against this corruption in doctrine and practice,—the appeal of these being unheeded and deemed unworthy of notice.

There were many faithful standard-bearers in both Philadelphia and Ohio Yearly Meetings, when this spurious faith

and practice were first presented for their consideration and acceptance, and the opposition to the truth was too manifest and great for them to be taken with it; and hence originated a testimony against this separate altar. But many of these have been removed, and others have yielded to this more hidden and subtle form in which this spirit works, listening to the voice of the leaders who have prevailed upon them to turn aside and eat bread and drink water with them; and by thus disobeying the command of the Lord, spiritual insensibility hath come upon them. The ruling influence in both those bodies is essentially the same in its fruits, and much profession of unity and sympathy exists between them. Although Philadelphia, in obedience to the demand of the Gurneyites, or to keep the "unity of the body" with unsoundness, cut off the correspondence with Ohio, it is manifestly the concern of many in both bodies to strengthen each other's hands in the way they are in; though there is a considerable number of the prominent members in Ohio who have always professed to have a testimony against the corrupt doings of Philadelphia, saying, that they would not attend or acknowledge their meetings for discipline; would not submit to a renewal of correspondence with them, &c. Many of these also give decided expression to their disunity with the acts of their own Meetings, maintaining that they believe there will at some future time be a way made for them to come out *officially*, and testify against the departures and corruptions of the body they are now in connection with. The same kind of feeling has been freely and largely expressed by many of those now in that compact in Philadelphia, though the effect of that leaven, which they have permitted to enter their hearts, has doubtless worked, and unless arrested will work, change of feeling, and silence the convictions of such both there and here.

Time has abundantly shown this middle course to be only

Gurneyism in disguise. Though covered with sheep's clothing and filled with good words, it has proved very treacherous to the truth and to the support of its testimonies. It seems to be the renewed, vigilant work of the enemy, to take in this deep, disguised snare, such as had escaped the former: the canker worm destroys that which the locust and palmer worm had left. This spirit professes to point out the innovations and unsoundness of Gurneyism, and shows how the many changes it is working are laying waste the testimonies and discipline of the Society; it quotes the writings of early Friends in condemnation of these transgressions; thus appearing to stand against them, and thereby allaying the fears and stifling the convictions of the honest-hearted among its followers; while it bears no testimony by the discipline against the workers of this iniquity, as in Philadelphia Yearly Meeting, but embraces them as members in unity, and permits them to be active in the body. Thus is the image and false worship set up among this people graven with all the form and influence of Yearly Meetings, and Quarterly and Monthly Meetings, and the attention of the people called to these. It is claimed, that this is *the organization, this is the body;* all must submit to it and to the leaders, and remain under its authority and in connection with it, corrupt as it may be and engaged in separation from the truth. All must remain with the body of separatists, and such as have a testimony against the apostasy should bear it there, where truth's testimony is unheeded and rejected. Thus they seek to hold these with the flattering hope that if they will continue to identify themselves with the schismatic compact, their testimony may at some time reform the body, and urging that to do otherwise is dangerous and wrong. There is no Hicksism or Gurneyism more dangerous for Friends who in uprightness of heart desire to cleave to the truth, or more destructive of a faithful sup-

port of our precious testimonies, than this plausible deceptive reasoning. Had George Fox and the dedicated men and women who through divine love and power were the instruments in gathering this Society, believed in such reasoning and acted in accordance with it, there would never have been a Society of Friends raised up through their instrumentality.

It has been the endeavor of those engaged in this course to excuse such as have gone fully into the separation of Gurneyism, and to protect them and their disorganizing work from the authority of the discipline, and to prevent the truth from being cleared of the reproach of their backsliding; as the middle men in London Yearly Meeting did with the Beaconites. And in both the bodies of Philadelphia and Ohio, they assume to disown Friends who are concerned to maintain a consistent testimony against their departures. Friends do not feel this action to affect their right in the Society, for it is the spirit of enmity and separation fighting against the truth, through such as have themselves forsaken the covenant and principle in practice, and perverted the right use of the discipline. It will only tend to their own confusion and greater condemnation in the end, if we continue faithful and true to the cause and service whereunto we are called.

This compromising spirit, in its publications and other ways, professes to describe the condition of our meetings, and the feeling and engagements of Friends therein, by persons who probably do not attend them, and know nothing experimentally of those things which they confidently speak of, and assume to describe; endeavoring to persuade themselves, and to circulate the report, that the meetings of Friends have failed to be a source of comfort and encouragement to those who attend them; they pretend to prophesy their speedy downfall. They propagate false accusations against Friends in regard to our endeavors to maintain our Christian testimonies inviolate,

especially that against war; and in a bold, confident manner pronounce woes and judgments upon those who are concerned through good report or evil report to cleave to the ancient doctrines and testimonies; and when Friends are drawn to point to these things, and to set the truth over their wrong doings, they are ready to cry out, and often charge us with a judging spirit, want of charity, professing to be very pure and whole, &c. We do not recur to these things, or present them to view from a light motive, or personal or uncharitable feeling toward any, but from a sense of religious duty, and in that perfect love which casteth out fear, and sincerely desires the good of all. It is in this feeling that we are drawn to speak for the truth, and in such ability as is vouchsafed through Him by whom grace and truth came, to endeavor to clear it of reproach: pleading for that way into which it is the exercise and travail of our spirits, that all might return and come, and seek unto that principle of light and life, Christ within, the "Light, which lighteth every man that cometh into the world," by which the true disciples have ever walked, and been enabled through Him, the Door, to enter into the true sheepfold of rest and peace. By this, Friends at the first, were led, and enabled to promulgate and uphold the testimonies and doctrines of the Christian faith, and maintain the pure spiritual principles of the gospel dispensation, which have distinguished us from the world, and from other professors, and which we assuredly believe continue to be the path of safety for all who are concerned to find the way of life and salvation.

And while it is our concern to be found walking in this way, we feel the necessity laid upon us to record the sense and understanding given us of the transformations and devices of Satan, who lieth in wait to deceive; and whose design seems to be to turn this whole people, if possible, from the

gospel ground and foundation, and from the covenant of grace, mercy, and peace made by the Most High with our fathers; and to draw them back again into the lifeless forms and ceremonies of an outward profession of religion, and into the customs and maxims of the world. And though our family be despised, and small it may be, as was that of Gideon in Manasseh, and we the least in our Father's house; yet in the constrainings of the Father's love, we feel the need, as ability is afforded, to sound the alarm in Zion, and in a solemn view of the desolation that has befallen us, to say, "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" And thus for the truth's sake are we led to stand forth, and for the sake of such as may be inquiring the way to Zion, with their faces thitherward, and for our children's sake; as said by the prophet Joel: "Tell ye your children of it, and let your children tell their children, and their children another generation."

All that are willing may plainly see the steady, onward progress into Gurneyism, of such as have endeavored to occupy this middle ground. In Philadelphia Yearly Meeting, in the midst of much published profession of maintaining the doctrines and testimonies of the Society, the writings and doctrines of J. J. Gurney and his supporters, appear to have free course unchecked; and a number of the members of that meeting are engaged in putting them forth, and circulating them without condemnation by that body. It is remarkable that there has not been, to our knowledge, a single individual, either disowned or dealt with by any of the meetings composing Philadelphia Yearly Meeting, or even displaced from their positions of authority and influence in the body, for conniving at, or propagating the unsound doctrines of J. J. Gur-

ney, or identifying themselves with the separations which have resulted from these unsound doctrines, notwithstanding many upholders and promoters of them, and supporters of their adherents, are members of that body. Yet instead of testifying against their course, as the discipline requires, and as the truth would have led them to do, and which would have been in accordance with their own professed testimony for the "Ancient Doctrines," some such have been liberated to travel with certificates, as ministers in unity with them, without any official censure of their conduct. And when some of those who profess to have a testimony against their unsoundness, have been reminded of such inconsistency, they have told Friends that they had not strength to disown them. Alas, like Samson (Judges xvi, 4 to 20), have they not lost their strength by yielding to this adulterous spirit? Yet while making this sorrowful confession, they are actively engaged in disowning, and promoting the disownment of Friends who could not conscientiously go with them in their schismatic course of identifying themselves and their meetings with meetings of separatists from our ancient testimonies, and from the meetings of Friends; thereby aiding the professed followers of J. J. Gurney's views, by testifying against Friends, and proving by their actions, that this middle ground or compromising spirit is "Gurneyism in disguise."

Moreover, in a late publication from their Meeting for Sufferings, circulated amongst us, we find forms of expression used when speaking of the Gospel and the Holy Scriptures, similar to some quoted from the writings of J. J. Gurney, in the "Appeal for the Ancient Doctrines," &c., issued by that meeting, in 1847, and condemned as unsafe, and opposed to the doctrines and manner of expression used by Friends. Much uneasiness was expressed by some in Ohio, who are in unity with them, in regard to this publication; but in that

compromising spirit which is so prevalent with these people, those who saw the unsoundness sought to excuse it, and to persuade themselves that it was an oversight in the members of that meeting. We are assured, by competent authority, that this epistle was adopted by that meeting with great and uncommon unanimity. Does not this show that they have lost that state of being "quick of understanding in the fear of the Lord," which many of them once knew?

"The Friend," published by members of the Meeting for Sufferings of Philadelphia Yearly Meeting, contains a long disquisition on "Improvements in the Church." Our attention has been turned to this by some, seeing that therein they profess to describe the condition of the meetings of Friends who have no unity or connection with the departures and innovations of this day. Very deceptive and sophistical in character this writer appears to us to be, and feeble in the support of the truth. The various and manifold departures from the faith and discipline of the Society, are set in array, when he says:

"Manifesting its presence by a systematic course of action affecting those "views and practices which have always characterized Friends; and its "advocates unhesitatingly calling upon meetings exercising superintending "and legislative powers, so to shape their proceedings and decisions, as to "sanction the numerous innovations constantly exhibited, upon those views "and practices; it can hardly be otherwise, than that all must see the "cause itself to be a real or apparent attempt to alter and modify the long-"established doctrines of the Society, and to change its standing among "religious professors. Nothing short of this could have effected such ex-"traordinary aberrations from the path Friends have always believed them-"selves called to walk in; sown jealousy and distrust broadcast among "the members; and effected the sad disunion and disruption now existing "within the borders of the Society."

There is a remarkable circumlocution of words here to express the plain truth that Gurneyism is constantly seeking to

change the discipline, and views and practices of Friends; and has caused jealousy and rents and divisions in the Society. Although these writers profess to see that it is the aim and design of this apostasy to work all this injury and desolation, yet they would not doubt the goodness of the motives of those that are engaged in it, for a little further on they say:

"We desire not to impugn the motives of any who are urging so many "changes within our beloved Society; we do not doubt they think they are "working for its improvement, by discarding what they please to designate, "mere tradition and useless form; but they are dealing with sacred things, "things that affect the religious convictions, rights and feelings of thousands "who are as deeply interested in the Society as they are; and while altering "and destroying, to mould things to their standard and liking, they must be "willing to grant liberty of conscience to others, who do not see and think "as they do, at least equal to what they claim for themselves; and allow "old-fashioned Friends to object to the mutilations of their long-loved "system of religion, and to do what they can, to defend the faith as it was, "according to their convictions, once delivered to the saints."

This is surely very tender and delicate pleading with that spirit and those who are working in it, which has "sown jealousy and distrust broadcast among the members; and effected the sad disunion and disruption now existing within the borders of the Society." That they would permit such as "*are as deeply interested in the Society as they are*," and grant liberty of conscience to them "*equal to what they claim for themselves.*" Does this bear any resemblance to the language and action of faithful Friends in days past toward such as were destroying the discipline, and separating from the faith of the Society? Or is it in the spirit Saul was in when he desired to spare Agag and save the best of the stuff, by which sin and disobedience he lost a kingdom?

It seems that the highest standard this compromising spirit claims for itself, is to *be equal to* those who have sown jealousy

and distrust broadcast in the Society. And there seems no reason, if *these will allow it*, why they should not walk in unity and good fellowship with them; for the testimonies of truth are in as much danger, and are as much dishonored, in the hands of such compromising, unfaithful professors, as from open opposers.

Very little is said of the writings of J. J. Gurney, or quoted from them, in these papers, and he is not named at all; but after considerable quotations from the writings of Edward Ash, that open opposer of the precious truth, and contemner of the writings and labors of early Friends, it is said:

"We believe the other author quoted from in 'The Appeal,' contemplated "no such innovations on the testimonies of the Gospel maintained by "Friends as have rapidly followed the general acceptance of the opinions "he advanced, and which are therein controverted; for he wrote in support "of some of those testimonies which have been virtually abandoned by "many."

This is certainly a very ingenious frame of words, to allure such as thought they had a decided testimony against this "superficial religion," into an affectionate regard for the leader of this way—and for his writings—which have "effected the sad disunion and disruption now existing within the borders of the Society." If this be so, and J. J. Gurney "contemplated no such innovations," were not the writers of the "Appeal" unjust and ungenerous in laboring so largely to show his persistent, blighting unsoundness? Even the gross departures of E. Ash are attempted to be palliated and excused by "The Friend" in a smooth paragraph, saying:

"It may be, that the author of the above extracts (E. A.), did not desire "to bring about all the changes 'the expansion and adaptation,' which the "adoption of the views he here advocates, by large portions of the Society, "has led them into."

Doubtless many of the readers of "The Friend" will conclude that a great work is accomplished by these papers; and the editors or managers refer to them as being in accordance with their views of this false worship. Yet, through their length of words and empty sound, their highest aim appears to be to hold a place equal to the separatists; to remain in the corrupt compact with them, and to plead with all to abide there; to submit to this confederacy by which the true gospel testimonies of the Society are being laid waste, as by the destruction that wasteth at noonday. If any tender minds or honest seeking ones who really prefer Jerusalem to their chief joy, be beguiled by the workers in this iniquity or by any so engaged, to cling to their compact, we would affectionately say, "Beware ye of the leaven of the Pharisees, which is hypocrisy." And may we all remember the declaration of the Father of all, through his prophet: "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images."

But few if any of our members take "The Friend,"—we know of none that do,—for we have seen the evils wrought in the Society by that insidious compromising spirit by which it is managed. But having our attention directed to it, and seeing that the way of truth is evil spoken of, and that the attempt is made to convey the belief, so far as this publication is seen, that Friends who have endeavored to hold fast our testimonies and maintain a consistent stand against the "extraordinary aberrations from the path Friends have always believed themselves called to walk in," have failed in their desires and endeavors for the consistent support of the truth, there seems to be as much necessity now for those who profess it and sincerely desire to live in it, to guard it with vigilant watchfulness, as ever there was. And we feel it to be our re-

ligious duty to endeavor to set forth the true state of these things.

In "Improvements in the Church" it is also said of Friends:

"In thus withdrawing they left many, who, in regard to these doctrines "and testimonies and the innovations made on them, thought and felt as "they did, to struggle with difficulties increased by the position they had "taken; while from the acknowledgment of many of them and the present "condition of their meetings, we believe it has been found that the faith "for which they were contending has been no better exemplified or com- "mended than it was in their previous connection; they have less opportu- "nity for advocating the truth, and pointing out and opposing the inroads "of error, than when at the posts they abandoned; and that their supposed "remedy carries with it the elements of disintegration and dissolution."

Friends have withdrawn from these bodies which have separated from the ground and foundation on which the Society was gathered, as they formerly withdrew from meetings controlled by Hicksites, because the latter had usurped the rule and had the power to direct and pervert from the truth the action of those meetings; as those who now hold the power and direct the action of the bodies we were in connection with, turn them to the support of this spurious faith and practice. These hold the property and meeting-houses of the Society, which Friends have quietly given up, and in many places have provided themselves with houses to meet in, where we are permitted to worship under our own vine and fig-tree away from the strife of tongues.

Who they are of whom it is said in the last extract, "By the acknowledgment of many of them," &c., we do not know; neither do we believe that there are many such anywhere amongst us; though in some parts a few have turned back and denied the faith, and some may be weak; for the spirit which has effected such sad disunion and disruption has not been idle,

but has labored abundantly, where an ear was open and it could gain an entrance, to turn Friends from the way of truth and to hold them in its confederacy. The enemy has appeared to be very jealous of this standard being raised, and some in weakness may have given cause for this reproach upon themselves and their friends. Friends have not been without their trials and times of close proving, and we may adopt the language, "What son is he whom the Father chasteneth not?" "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." We have nothing to boast of, but we have been permitted through mercy to see the hands that hung down, and the feeble knees lifted up, and strengthened, and the lame helped and healed. It is true that some who at first stood with Friends in New York afterwards opposed them and separated from them, and with these sympathy was manifested by the middle party in Philadelphia Yearly Meeting by owning them as members. And a number in New England have also manifested the same feeling of opposition to Friends. It appears that some of these in the State of New York are returning to their allegiance to the truth, and to the meetings of Friends; and the faithful standard-bearers there have been comforted, and the travail of their spirits satisfied with the evidence that the destroyer has been in measure stayed and driven back, and his designs to lay waste their goodly heritage discovered and availingly withstood; and they have been renewedly bound together and encouraged. We feel qualified to say that the condition of Friends' meetings is comfortable and encouraging; and the meetings of New England, New York, that of Pennsylvania held at Fallsington, Baltimore Yearly Meeting held at Nottingham, and the General Meeting of Ohio, are closely united in the fellowship of the Gospel; and being concerned

to walk by the same rule and mind the same things, they have true brotherly correspondence one with another, whereby they are edified.

While we desire humbly to acknowledge that it is altogether of the Lord's mercy that we are not consumed, we are enabled to say with gratitude of heart, that in the day of trouble He hath been pleased to hear us, and own that integrity of heart in which it hath been the desire and concern of many to be found serving Him and walking in his law. He hath succored us and preserved and helped us hitherto, and through his love and power enabled us to stand in a measure of consistent faithfulness to truth's testimonies; giving us to see that the same All Powerful hand which gathered and sustained Friends at the first in the way of the Cross, is stretched out still, and ready to lead and uphold all who are willing in the obedience of faith to come unto Him. The meetings of Friends increase in the number attending them, and they are enabled steadily to advance in the work of rebuilding the waste places, and re-establishing the discipline and meetings for the exercise thereof, we trust in right authority. A lively and earnest concern is manifest with our members to maintain our Christian testimonies inviolate: and many in youthful years are made willing to take the yoke of Christ upon them, and are constrained to walk in truth's requirements; showing to the world practically, that the testimony to plainness of speech, deportment, and apparel, is felt to be required of them, as well as faithfulness in the weightier matters of the law. This is apparent not only in our own meetings in Ohio, but in other bodies in fellowship with us. Gospel messengers are qualified and sent by the Master to and fro amongst us as in days past, administering the word of encouragement, instruction, or reproof, as the Spirit giveth utterance. We see that the sincere, honest-hearted in different parts are drawing

to our meetings; and in some cases such as had been long hindered by the bewildering fog of Middleism, have been constrained through the renewed extendings of the Father's love, to come clean out and condemn that course and their action therein, to their own peace and to the comfort of Friends. The evidences of divine favor vouchsafed to them in their weak estate have abundantly confirmed Friends in the rectitude of the way we are in; and we assuredly believe that in the present condition of our meetings, the faith for which we have been contending has been much better "exemplified and commended," and our opportunities for advocating the truth and opposing the inroads of error much greater than when in connection with such as were "altering and destroying to mould things to their liking." We know this to be the feeling and view of our brethren who meet at Fallsington, Pennsylvania, as well as those of other parts; for we have been permitted to enter into a portion of that feeling in which if "one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Unto His praise alone we desire to say these things, who putteth forth and goeth before such as are found willing to obey His inspeaking word of grace; and who by His loving kindness can qualify these to say truly, "When I am weak, then am I strong."

Had the truth suited the purpose of the managers of "The Friend" as well as the misrepresentations and insinuations they have published, and had they been sincerely desirous to obtain it, they might have done so; but they have manifested their design before, to mislead their readers when speaking of Friends; and we hope such as are concerned to know the truth will be on their guard.

Put forth by members of the same body with the managers of "The Friend," and working in connection with them in

that compact, the following exposition of the faith of Friends, so called, concerning war, has been spread broadcast over the land through the public newspapers:

(From the Cincinnati Commercial.)

"THE QUAKERS ON THE DRAFT.

AN OFFICIAL DECLARATION.

"In the 'Friend's Review' of this week, we find the following article, "which may be taken as the official opinion of the Society of Friends on the "draft; and it speaks well for the loyalty of this highly respected branch of "the community:

"THE MILITARY DRAFT.—Most of our readers are, probably, aware that "the President has ordered a draft to be made for such portion of five hun- "dred thousand men as shall remain unfilled by volunteers for military ser- "vice, on the 5th of ninth month next. This draft is to take place under the "new enrolment act, approved on the 4th inst., and it is a remarkable fact, "calling for great thankfulness on the part of Friends, that while this law "declares that 'no payment of money shall be accepted or received by the "Government as commutation to release any enrolled or drafted man from "personal obligation to perform military service,' it has a section specially "providing, that nothing contained in this act shall be construed to alter "or in any way affect the law passed on the 19th, and approved on the 24th "of second month last, by which members of religious denominations con- "scientiously opposed to the bearing of arms, are considered *noncombatants*, "and relieved from military service.

"It is true, that in thus relieving Friends from bearing arms, the Govern- "ment has not relinquished its claim upon them for the performance of "such duties as they can discharge without infringing upon their principles "of peace, but it directs that those who may be drafted 'shall be assigned "by the Secretary of War, to duty in the hospitals or to the care of freed- "men, or shall pay the sum of three hundred dollars, to be applied to the "benefit of the sick and wounded soldiers.'

"It is understood that the Secretary of War, recognizing the scruples of "Friends against acting as surgeons or nurses in military hospitals, and "knowing how earnestly they are engaged in promoting the welfare of the "freed people, will take care to assign them to positions which shall not in- "terfere with their religious principles.

"Friends have officially declared, in various memorials presented to Con-
"gress by several Meetings for Sufferings, that 'they ask for no relief from
"their share of its (the Government's) burdens, but are always ready to sus-
"tain it in every way that does not prevent the exercise of the rights of con-
"science;' that 'we do not wish, especially in this day of trial, to shrink from
"any of the duties of faithful citizenship, which do not contravene the para-
"mount law of Christ,' and that 'it is our duty to sustain (civil government)
"by all the influence we may be able to exert both by word and deed, sub-
"ject to the paramount law of Christ; and in this day of fearful strife, when
"so many of our fellow citizens are brought into suffering, we have no de-
"sire to shrink from the discharge of all our duty, nor from contributing to
"the relief of distress by every means in our power.' If there be any mean-
"ing in these declarations, they may surely be considered as fully acknow-
"ledging the right of the Government to call upon Friends to perform *their*
"*share* of its burdens in any way that does not violate their right of con-
"science. We presume few of our members can be found who are unwilling
"to aid in the care of the freed people, or, to a certain extent, in the relief
"of the sick and wounded. Are we, then, released from these duties by the
"fact that we are excused from military service? Or does the Government
"relinquish its rightful claim upon us for services which accord with our
"religious principles, because it recognizes our *rights of conscience;* classes
"us as noncombatants, and releases us from bearing arms? We cannot
"but regard it as a mistaken view of the subject, to look upon the service
"substituted for arms-bearing, as a *penalty* or as a *purchase* of religious
"liberty.

"Our early Friends, because Christ forbids all swearing, refused to take
"the oaths of allegiance and supremacy, but they subscribed the declara-
"tions of fidelity and Christian faith which were substituted for the oaths
"by Parliament. They did not regard this substitution as a violation of the
"rights of conscience, or as a purchase of exemption from oath-taking, but,
"says Sewell, 'by this we now see the religion of the Quakers acknowledged
"and tolerated by an act of Parliament.'

"Again, when, in 1696, confirmed, altered and extended in 1715, a grant
"was obtained of an affirmation instead of an oath, in courts of justice and
"other places, although some Friends hesitated to accept it, yet the Society,
"as a body, gratefully received it, and in the London Epistle of 1716, thus
"expressed their gratitude:

"'The Lord our God, who, for the sake of his heritage, hath often here-

"tofore rebuked and limited the raging waves of the sea, hath, blessed be "His name, mercifully dispersed the cloud threatening a storm, which lately "seemed to hang over us; which, together with the favor God hath given us "in the eyes of the King and the Government, for the free enjoyment of our "religious and civil liberties, call for true thankfulness to Him. And to "humbly pray to Almighty God for the King and those in authority, for his "and their safety and defence, is certainly our Christian duty, as well as to "walk inoffensively as a grateful people.'

"Is not a similar expression of gratitude now due from the Society of "Friends in this country, to the Great Disposer of events; and of grateful "acknowledgment for the kindness and favor shown by the President, the "Secretary of War, and Congress, in granting them religious liberty and "immunity from suffering, in the midst of a great war?"

We view the teaching of this document as being in direct violation of our Christian principle and of our established discipline; which we quote, that of Philadelphia being similar to ours.

"WAR.

"Believing, as we do, that the spirit of the Gospel breathes 'peace on "earth and good will to men,' it is the earnest concern of the Yearly Meet- "ing, that Friends may adhere faithfully to our ancient testimony against "wars and fightings, avoiding to unite with any in warlike measures, either "offensive or defensive; that by the innocency of our conduct, we may con- "vincingly demonstrate ourselves to be real subjects of the Messiah's peace- "ful reign, and be instrumental in the promotion thereof, towards its desired "completion; when, according to ancient prophecy, 'the earth shall be full "of the knowledge of the Lord, as the waters cover the sea; and its inhabi- "tants shall learn war no more.'

"In relation to this testimony, it is our judgment that when goods have "been distrained from any, on account of a refusal to pay fines for non- "performance of military services, and the officers, after deducting the fines "and costs, propose to return the remainder, that Friends should maintain "their testimony, by suffering, rather than accept such overplus, unless the "same, or a part of it, is returned without a change of the species.

"That furnishing wagons, or other means for conveying of military "stores, is a military service; and the care of elders, overseers, and faithful

"Friends, should be extended, in Christian tenderness and love, to such as "deviate herein, in order to convince them of their error.

"And that a tax levied for the purchasing of drums, colors, or for other warlike uses, cannot be paid consistently with our Christian testimony.

"It is the fervent concern of the Yearly Meeting, to recommend to the "deep attention of all our members, that they be religiously guarded "against approving or showing the least connivance at war, either by at- "tending at, or viewing of military operations, or in any wise encouraging "the unstable, deceitful spirit of party, by joining with political devices or "associations, however speciously disguised under the ensnaring subtilties "commonly attendant thereon; but that they sincerely labor to experience a "settlement on the alone sure foundation of pure unchangeable truth; where- "by, through the prevalence of unfeigned Christian love, and good will to "men, we may convincingly demonstrate, that the kingdom we seek is not "of this world; but a kingdom and government whose subjects are free in- "deed, redeemed from those captivating lusts, from whence come wars and "fightings.

"And that the members of our religious Society would carefully avoid en- "gaging in any trade or business promotive of war, sharing or partaking of "the spoils of war, by purchasing or selling prize-goods, importing or ship- "ping goods in armed vessels, paying taxes for the express purpose of war, "or from pecuniary motives grinding of grain, feeding of cattle, or disposing "of their property, for the use of the army; that through a close attention "to the monitions of divine grace, and guarding against the suppression of "it, either in themselves or others, they may be preserved in a conduct con- "sistent with our holy profession, and from wounding the minds or increas- "ing the sufferings of each other; not at all doubting, that He to whom "appertains the kingdom and the power, who is wonderful in working, will "continue to carry on and perfect his blessed cause of peace on earth. A "due attention to this concern is recommended to Quarterly, Monthly, and "Preparative Meetings, and to Friends in general; it being the judgment "of the Yearly Meeting, that if any of our members do, either openly, or by "connivance, pay any fine, penalty, or tax, in lieu of personal service for "carrying on war, or allow their children, apprentices, or servants (who are "members), to act therein, or are concerned in arming or equipping vessels "with guns, or deal in public certificates issued as a compensation for "expenses accrued, or services performed in war, that they be tenderly "treated with, and if they cannot be brought to an acknowledgment of their "error, Monthly Meetings are authorized to disown them.

"It is further the sense and judgment of the Yearly Meeting, that it is "inconsistent with our religious testimony and principle, for any Friend to "pay a fine or tax, levied on account of their refusal to muster or to serve "in the militia, although such fine or imposition may be applied towards "defraying the expenses of civil government; and where deviations in this "respect occur, tender dealing and advice should be extended to the party, "in order to their convincement and restoration; and if this prove ineffectual, "Monthly Meetings should proceed to disown them."

The attempt of these professors in Philadelphia to make their doctrine thus held forth in the "Review" appear to be in principle like the action of early Friends in regard to the affirmation, appears to us to be a reproach and great wrong to these, and exceedingly unjust to their religious reputation. They did not offer to pay a sum of money, or render a term of service to the Government, for the privilege of exemption from swearing; they claimed it as their right as Christians to act in obedience to his teaching, whose authority is greater than all human law, and whose command is, "Swear not at all." For their faithfulness to this testimony they suffered grievous and long imprisonments, and great loss of property; as well as for their testimony against an hireling ministry. According to the reasoning of the "Review," if the Government of England had enacted a law allowing Friends to pay three hundred dollars, or serve the Government a stated time under military direction or that of the priests, in lieu of tithes, such persons must regard it as a mistaken view of the subject to look upon the money or service thus substituted for tithes-paying as a penalty, or as a purchase of religious liberty. All such expositions of our Christian principles as this in the Review, we look upon as no other than a mockery of serious things, and calculated to make the profession of Friends a byword and a reproach with the officers of the Government and all discerning people: for they can see that for any who

profess to hold a conscientious testimony against all war or warlike measures, to offer to pay three hundred dollars for exemption from military service, or to serve in some station under military direction in lieu of fighting, is such a profession as that of which our holy and crucified Redeemer said, "This people" "honoreth me with their lips; but their heart is far from me." "If the light that is in thee be darkness, how great is that darkness!"* If one of our Christian testimonies, and this a fundamental one, can be bought with money or paid for by personal service at the direction of man, they all may be.

The "Review," in an editorial in a subsequent number, strives to justify this extraordinary aberration from the principles of Friends, by describing the diversity of sentiment in London Yearly Meeting concerning the Affirmation Act, and

* The following account is recorded in the Life of William Savery ("Friends Library," vol. i, page 329):

"A Friend had been drafted to serve in the army, but being conscientiously scrupulous against bearing arms, could not comply with the requisition. He was therefore tried by a court-martial, sentenced to be whipped, and received forty lashes on his bare back with a whip of nine cords. Although he had no friend to sympathize with or to encourage him in a faithful testimony to the peaceable kingdom and government of Christ, he meekly and patiently suffered his flesh to be thus barbarously mangled in the presence of some thousands of persons. William says, 'Great endeavors were afterwards used, both by threats and persuasions, to induce him to comply with some service in the military establishment, such as waiting upon the sick, or in some other employ that they might take hold of, so as to answer their purpose; but remaining steadily fixed, he could have no freedom to countenance their measures, let the consequence be what it might. I think it is worthy of remark, that his prudent wife appeared to be more concerned on account of an evil report, that her husband had been brought to a compliance, than for all his suffering, or all they were worth in the world. After the time had expired for which he had been drafted, he returned home.'"

shows it was concluded that such as could take the affirmation might have the benefit of it without censure from their brethren, and such as could not take it should not be reproached by them. And they express the hope that in this matter the same good issue may be reached; and those who can accept the provisions of the exemption law, which allows them to pay three hundred dollars or serve the Government instead, may have the benefit of it without censure from their brethren. There is no parallel in these cases; and it is difficult to understand how any could thus bring them together, except from a desire to pervert the truth. With early Friends it was the tender scruple and godly fear of some that the form of affirmation still partook somewhat of the nature of an oath, that caused the diversity of view: the consideration whether a new untried thing should be adopted; not whether a vital principle should be forsaken, or whether they should pay an equivalent in money or service in lieu of swearing, or in order that others might swear. But the testimony of the Society against war, and against paying any fine, penalty, or tax in lieu of personal service, or any direct tax whatever for war-like purposes, is an established and fixed principle; a vital doctrine and important settled order of our Discipline, not open to diversity of opinion, but united on by the Church and recorded, that any who offend herein must be dealt with. As well might a part of the members say it suited them to hold slaves, and they claimed to have the benefit of slavery without censure from their brethren. Any compact or body of people who tolerate such teaching, and action in accordance therewith, in their members, and suffer them to continue in membership without full condemnation of it, is not on the foundation upon which the Society of Friends was gathered, and upon which it has ever stood, nor governed by its Discipline.

These publications, "The Friend," and the "Review,"

claim to be the exponents of the faith and practice of Philadelphia Yearly Meeting; they are managed, published or promoted by the heads and leaders of that meeting, who circulate these corrupt views and principles widely among their members; and the people love to have it so. But a corrupt tree cannot bring forth good fruit, neither "do men gather grapes of thorns or figs of thistles."

In accordance with the exposition of the faith of Friends as thus set forth by members of Philadelphia Yearly Meeting, is the action of the prominent members and leaders, and of most others, in that body in Ohio, which is thus spoken of in "The Friend:" "Both meetings (Philadelphia and Ohio), have deep trials and difficulties to endure in their honest endeavors to stand firm for the doctrines and discipline of the Society." Whatever may be the endeavors of those here, *their action is* to pay large bounty money and direct war taxes; the sums so demanded being set before tax-payers in a very prominent manner, in the words, "War Tax," "Bounty Tax," &c.: they being distinguished and the amounts for these purposes fairly set forth entirely separate from the taxes for other purposes; so that none can claim that they do not know what they pay tax for, unless they wilfully close their eyes to the publication of it. They pay this in direct violation of our Discipline; and abundance of the same kind of reasoning as that which emanates from Philadelphia, has been used here, in meetings for discipline and elsewhere, to balk the testimony of truth and prevent the right exercise of the Discipline in different ways. And especially in regard to our testimony against war and direct war taxes, they claim the right, as many of the members of Philadelphia Yearly Meeting do, to think differently about this testimony from the words of the Discipline, and to understand its precepts in a manner to suit their action.

It is with unfeigned sorrow that we see this defection and these departures, and feel the necessity to review them and testify against them; for if we do not clear ourselves of the reproach which these publications and this course of action bring upon the name of Friends, a measure of it lies upon us. Some, perhaps many, who thus depart from our Discipline, may be ready to charge us with fault-finding, and a censorious spirit. But it is not so: we are not the aggressors. It is in defence we speak; in defence of the precious truth, and in defence of ourselves in supporting it. We have not sought this engagement, or desired in our own wills to enter into it. These errors and misrepresentations are urged by others, and brought upon us; and it is incumbent upon us to endeavor to set forth the truth concerning the practice and false reasoning of such as are making a high profession of standing firm for the doctrines and discipline of the Society; and who by the action of their meetings are bringing censure upon Friends who do not unite with them in these violations of our discipline and practical denial of the faith of the Society. Alas! that any should thus vilely cast away the shield in this cloudy and dark day, when the necessity seems greater than for many years past, in this country, for all who really believe that the spirit of the gospel breathes "peace on earth, good will to men;" to show forth their faith by their works.

The noble institutions of our country, and the liberal form of government under which we live, protect us in the free enjoyment of our religious profession; and we are permitted to worship the Father in the way of his requiring, safe from persecution and suffering, such as was endured by those who first raised the standard and held forth these testimonies. Yet it is a lamentable truth, that the more we have received from Divine Goodness, of outward blessing and prosperity,

and enjoyed freedom from all bodily suffering for his cause, the more as a people we have turned from his covenant and law. And now, in the first trial of their faith which has come upon the Society for many years in this land, from the laws or requirements of the Government, a great portion of it has flinched and given back, and proved unfaithful to this testimony to the peaceable nature of the Redeemer's Kingdom, and ungrateful to the hand that hath hitherto preserved us, and greatly blessed us in basket and in store; and hath now wonderfully disposed the hearts of the rulers and heads of the Government, to show great kindness and leniency unto such as have stood and maintained their allegiance unto Him. This we esteem a signal and unmerited favor, for which we desire to express our gratitude unto Him from whom all good cometh, and our thankfulness unto those who administer the Government, and have shown such kindness to us and to our brethren. We can truly say that it is not from any hostile feeling toward the Government, or to those who manage its affairs, or from sympathy with such as oppose it, that we decline to pay taxes for war, and to perform military duty. But it is that we may be found walking in the fear, and fulfilling the law as manifested unto us, of Him unto whom "every knee shall bow," "and every tongue shall confess;" and in this feeling we endeavor peaceably and patiently to submit to whatever the laws may do with us or our property.

The inquiry arises: to whom will they go, who have been professing this faith, but have now let fall this testimony, and to save their property, have forsaken the principle and violated the Discipline; to whom will they go, if it should please Him before whom "the nations are as a drop of a bucket," still farther to turn his hand upon us, and in his inscrutable wisdom and omnipotence permit still closer and greater trials to fall upon such as profess to call upon his name, and bring

them into straits and perils where no outward power would succor them? Having thus denied Him in the little, and at the first assault of the enemy, suffered themselves to be overcome, to whom shall these go for help? "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

As we have felt constrained to clear ourselves from connection with this backsliding course, so we are now drawn to bear a clear testimony against this spirit, and the manifold departures of those working in it, from the faith, the testimonies, and the discipline of the Society. For we have not seen and do not feel it to be required of us in our stripped condition, to deal individually with all those engaged in this separation. Yet in sincerity we desire the best welfare of these, craving that they may return and seek unto the "fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness," to be washed therein. And for such as have unintentionally and unwittingly been drawn into sanctioning and encouraging this blighting delusion, by such as designed to promote the innovations, our exercise and travail of spirit have been unto the Father, for their help and escape; and we would entreat them in the love of the Gospel, to pause and look at this course in the light the blessed truth will give unto all those who in singleness of purpose and sincerity of heart come unto the Saviour. And may they be in mercy enabled to come clean out—it must be a full surrender of every idol—and turn, turn ye before it be too late, from this way which leads down to the chambers of death, and seek the paths of Zion. Despise not the small appearance of those who thus expostulate with you. Oh!

that these with ourselves, and all the true seeking seed, may be preserved and enabled continually to "look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."

C 8324.441
A testimony for the truth :
Widener Library
003032069
3 2044 081 814 394